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RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.

RIGHTS OF CHURCHES AND PARISHES.

NO. V.

persecute and imprison their bodies, but their souls will dwell in gospel liberty. Perhaps it will be said, that this is religious cant. Be it so; but it is certain that the spirit at least will be preserved, till it spreads and triumphs in millennial glory.

LUCIUS.

For the Boston Recorder & Telegraph.

THE INDIANS OF THE UNITED STATES.

NO. II.

ORIGINAL CHARACTER.

The original proprietors of the soil of these United States in character and habits were very different from most of the savage tribes west of the Rocky mountains and north of Hudson's bay. There were also great diversities among the different tribes of our own territory, but the more general characteristics were nearly the same in all.

It would be obviously unjust to form an estimate of this people from the enfeebled and degraded remnants of once powerful nations which now hang about our white settlements. Hapless beings they, who have the virtues neither of savagery nor of civilized life, and are cursed with the vices of both.

Let them be viewed as they appear in the early history of this country, and as they now exist in some of the western wilds. Savages they are, it is true; rude, wild and fierce savages; and it is idle to pretend as some have done to discover among them an elevation of thought and a refinement of sentiment which belongs only to a cultivated state of Society. As well might one assert, that their woods are filled with specimens of sculpture and painting equal to any that can be found in the cities of Italy.

But though they are barbarians, yet the most revolting features of their character give indications of a mind capable of high exertion. So far from exhibiting tokens of mental inferiority, in many respects they are unquestionably superior to people usually found in newly discovered countries. Surely they are not stupid and insensible like the Esquimaux, nor loquacious and giddy-headed like the Africans, nor addicted to low and filthy vices like the South Sea Islanders. Their erect & finely adjusted form, their thoughts full of countenance, the silent dignity and polite reserve of their manners, strike the beholder at first sight as indications of something above the ordinary level of a savage mind.

Character is very much the result of circumstances. Now what can reasonably be expected from the circumstances of the Indian? His home was the deep solitude of the forest; with the wildest of nature's scenery his eye was familiar; unfed & unsheltered, he was often exposed to the fury of the storm as it howled among the thick branches of aged trees; to obtain a precarious subsistence he was forced to encounter the fatigues and perils of the chase; and at every turn he was liable to the attack of some revengeful foe. His life was every instant depending upon his own vigilance and strength. He became then, as might be expected, highly imaginative, lowering, cautious and taciturn. His words were few but significant, and every movement had a meaning. You might see him in pursuit of his game or his enemy, silently gliding from thicket to thicket with the eye of a lynx and the step of a fox.

But why should the constitution admit so loose an expression, as suitable provision, with regard to the gospel ministry? If it had decreed, that only suitable men should be voters, and that they should choose suitable representatives, suitable senators, and a suitable governor, the measure would have been deemed altogether absurd.

The only explanation which can be given, is, that the legislature are allowed and required by the constitution, to judge and declare what is "suitable provision." It appears to be worth the inquiry, whether there is any act of the Legislature, or anything else, to hinder any society that chooses, from settling legally an illiterate, unprincipled or worthless minister, and thus rendering more than nugatory all the laws that have been passed on the subject.

The genuine churches of Christ, in adopting His body as their standard of government and discipline, as well as of their faith and practice, do it with a reckless determination to follow what they appear to be its meaning, in the face of all the reproaches and anathemas which the world can heap upon them, and in defiance of all the bonds and terrors with which legal power may threaten them. They obey God rather than man. They do not, like others, bursting the strongest moral restraints, and misusing it liberally, either maintain or believe, that the Bible like any other moral or historical work, is intermixed with the errors and prejudices of the times in which it was written; with the mistakes of the illiterate, the pious frauds of the artifices, the fables of the fanciful, the dreams of fanatics; but they see this incomparable book abounding throughout, the divine authority and infallibility of all its declarations; and they listen to the voice of Him, whose "eyes were as a flame of fire, and his voice as the sound of many waters;" to whom devils and deadly diseases were obedient; who said to the dead, "come forth;" and they arose, and to the tempest, "Be still;" and it was silent; who delivered the accurate history of future events, and in the midst of his sufferings shook the earth and veiled the heavens in darkness; who performed all these stupendous miracles, not in the shades or the seclusion of imposture, but in the light of day, and in the face of a nation; and they hear his voice declaring, "The scripture cannot be broken."

I think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. For till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till it be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. It is true, they hear also the voice of sectarian schemers, who for miracles can lay premises on no foundation, make out false syllogisms, and twist the truth to a variety of purposes, magnifying, as they also was a fallible man. But by this their soul is shaken no more than a mouse can shake the pillars of heaven. In that divine book, and spoken by the same divine man, they read, "Give that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under foot, and turn again and rend you. Beware of false teachers, that come unto you in sheep's clothing, but inwardly they are ravening wolves. The sheep hear the shepherd's voice, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers." In view of these, and many more no less striking passages, they will not, they dare not, leave the irreversible choice of their teachers to those who are strangers to the sentiments which govern them; nor fling open the doors of their sanctuary to all the evils and dangers of a promiscuous communion. Civil power may

use towards a worthy parent, is to be avoided."

The Oneida Association of Ministers, in a Pastoral Letter to the Churches under their care, thus express themselves on the same subject:

"The pure spirits above are represented as veiling their faces before the Majesty of heaven and earth. Holy men of old, when favoured with the clearest views of God, abased themselves before him with the deepest reverence. Penitent sinners are, indeed, encouraged to come boldly to a throne of grace, through faith in the blood of atonement, as children to a father. But it is with child-like confidence they should come; such confidence as becomes a dutiful and affectionate child, who respects his parent, and treats him as the 5th Commandment requires. It is not with such familiarity as a man approaches his equal, much less with such indecent freedom as a well-bred man who respects himself would be ashamed to use towards any one in the presence of others. To affect a familiar, talking manner, in our public addresses to God, appears to us to betray as much a want of good taste, as it does a want of right feelings towards God. It is adapted to disgust those who have a common sense of propriety, as it is to shock those who are accustomed to treat their Maker with reverence."

While there may be expected to exist some difference of judgment on what constitutes the familiarity here censured, we should think every Christian must admit the correctness of these views.—They will be sustained by a reference to the instructions and examples of scripture on the duty of prayer. The prayers of Abraham, Jacob, Moses, Joshua, David, Nehemiah, Daniel, the woman of Canaan, present examples of bold, powerful, & various pleading with God; but reverence, as it is to shock those who are accustomed to treat their Maker with reverence."

Most of the converts are youth. Some instances of hopeful conversion there have been among those growing old in sin. Between 30 and 40 have received Christ, it is believed, since the 20th of May. The revival still continues, though not with so great power.

The second fact relates to HARTFORD, N. Y., which contains nearly 3000 inhabitants. A Congregational church was organized about thirty years ago. For the first fifteen years, they enjoyed only occasional preaching; for the next ten years they supported a pastor half the time, when they were obliged to dismiss him, through inability to support him; and for four or five years more they were destitute of any regular preaching.

Toward the close of 1824, God sent them a man, in whom they were happily united, and whom they engaged to spend one year with them, requiring considerable self-denial on his part, and receiving some aid from the "Vermont Juvenile Missionary Society."

When this engagement expired, they applied to what is now the American Home Missionary Society, and received the appropriation of 75 dollars a year.

A revival has followed the labors of the Missionary Pastor, in the progress of which, two hundred or more of the impudent, of every diversity of character, station and age, have been brought, it is hoped, into a state of reconciliation with God, and conformity to the requirements of his word.

During several successive weeks, from fifteen to twenty were reckoned among those, whose delight it is to feel and to say, "Not unto us, not unto us, O Lord, but unto thy name give glory."

"Of the hopeful converts, about forty are heads of families—the most of whom are in middle life; two or three Superintendents, and about 50 teachers of Sabbath schools, together with a number of scholars; all but two or three of the constant attendants of one of the Bible Classes, & a great proportion of the members of the other."

"Bible class and Sabbath school instruction has plainly exerted a great and good influence."

"In a great number of cases, individuals who had felt great opposition to the Divine holiness and sovereignty, have been led to admire and adore the character, and approve of the Law and Government of God, several days before they had any sense of the remission of their sins through the Lord Jesus Christ."

"—the results of the revival, which has been marked throughout with great solemnity and stillness—are important and desirable.

"Its influence on the church, on families and neighborhoods has been most auspicious."

The Secretary of the American Home Missionary Society says, "Behold how great a master little fire kindleth. Let those who pray for the prosperity of Zion ask of God, who giveth liberally and upbraideth not, similar blessings on every hundred dollars expended in this cause."

When it is remembered, that this is but one Congregation out of more than two hundred which receive assistance from the Society in a single year, who will dare to set limits to what Jehovah will yet accomplish by the same instrumentality?"

There are indeed no limits to be assigned to the good which will be accomplished by the American Home Missionary Society, if it shall be supported by the prayers and contributions of American Christians, in any just proportion to its claims.

Even in this world, the results of its labors will surpass in glory all the anticipations of its most sanguine friends—and in the world to come its results, who will pretend to estimate?"

And, what mind will not be delighted with the economy of modern missions? When, about 35 years ago, it began to be acknowledged a duty to send the Gospel to the destitute in our own country, it was only contemplated to furnish missionaries who should preach as many sermons as their health would allow, in as many places as they could reach on horseback, in the space of three or six months; and the amount of their labors was estimated by the number of miles passed over, and lectures preached under all the dust and fatigue of journeying. Experience has taught a better system of operation. Now, the Missionary selects a single village—plants himself in its centre—visits every family within his reach, and becomes acquainted with every individual who attends meeting—preaches every Sabbath to the same congregation—lectures during the week in private houses—calls into exercise, the gifts and graces of the brethren—organizes a Sabbath School—forms a Bible Class—circulates Tracts—introduces periodical publications—and in a few weeks or months, the whole aspect of Society is changed—the church is enlarged—a post office is settled and God is glorified.

S. a.

Extract of a letter, requesting the aid of the American Home Missionary Society, for a church at M. near the northern boundary of the State of New York.

The church was formed twenty years ago by the first settlers, in all about 20 families. They obtained a Pastor who remained with them for \$250 a year until driven off by the war. Since then, they have been destitute most of the time, except occasional supplies for 3, 6, or 12 months at a time. The settlement contains now about 150 families. The church has decreased for some years past. There are now 16 male members and about 35 females, nearly all heads of families. The deacons and head members are excellent men, and, under God, have preserved the little church in good order. All pray in their

HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.

HOME MISSIONS.

Revivals in feeble Churches.—Recent No's of the Observer contain some facts on this subject that ought to be known to my readers. The first relates to TICONDEROGA—a place celebrated in the history of American Independence, and dear to the heart of every American patriot. The population of the place is about 1000. A year ago, the congregational church consisted of 25 members. For eight or ten years, not an individual had been received into the church; and for a long time no regular preaching had been enjoyed.

It was in Aug. 1826, that the Board of the American Home Missionary Society sent them a missionary, in compliance with their request. In October, three persons were admitted to the church. Previous to May, nine others were added.

"Since that time, it has pleased the Lord of the harvest to send down a refreshing shower of Divine grace."

"He has permitted us," says the Missionary, "to hear the cries of the wounded and the songs of the deliver'd. He has plucked the prey out of the hands of the mighty, and set at liberty many who were bound."

"In a few families nearly all the adult members have become subjects of the work. In one family of six adults, all are rejoicing in Christ. Four in each of three or four other families, have embraced a hope in the Saviour."

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families,—are sober and industrious citizens. Not many of the youth are pious. O, sir, it made my heart bleed for them, when the good old deacon said that "he and his brethren were soon going off the stage, and their children were not pious. Soon their little Zion, which they had guarded so long in the wilderness, would die with them, unless their dear children should be converted. We want a minister, if possible a young man, to preach to them and take them by the hand and lead them to Christ. They have become weary of our reading-meetings."

The Society have erected a small house, which will serve very well for the present for a meeting-house. As a whole, the inhabitants of M.—are poor, and likely to be so; for their soil is hard, though sufficiently productive to afford them support, and some of them a decent competence. All farmers. No tavern nor grog-shop; one store, owned, I believe, by a member of the church.

RELIGIOUS INTELLIGENCE.

HARVEY ISLANDS.

These Islands, 3 or 4 in number, lie in longitude 158 deg. 45 min. West, and latitude 19 deg. 17 min. South. They must not be confounded with the Raivairai Islands, which lie about 10 deg. to the Eastward, and 4 to the Northward. In the latter Islands the Gospel has had wonderful success; but of the former, to which native teachers were sent a few years since from the Society Islands, little has hitherto been said, or known by the Christian public. The London Evangelical Magazine for July contains a number of letters from the Teachers addressed either to the Rev. Mr. Platt, Missionary at Borabora, (Soc. Is.) or to their native brethren. Under date of Dec. 9, 1824, they write:—

"We are bearing up through the midst of deaths. If the power of God did not support our hands in these trying days, we should fail; but our thoughts are not staggered by all these things. Our hearts rejoice in the great love of God to us. They took us to the mora, to kill us there, because we had been talking of one part of us going to reside with the other king, to teach his people too. We have been starved by the king of Atiu

tian church, whom, with a number of native pagans, assembled on the occasion, they addressed from the Word of God, and joined with them in their Christian worship.

At Benare Gunga, the people heard with apparent satisfaction, and at the close of the address requested that the difference between the character of Christ and of Khristo, might be pointed out to them; which was done, & they all acknowledged the superior excellency of our divine Redeemer's character.

HINDOO SUPERSTITION.

Extract of a letter from Messrs. Tyerman and Bennet, dated Calcutta, Dec 2, 1826.

"We happened to be visiting a very handsomely built stone temple, covered with well-executed sculptures of their idols, holy persons, &c. in stone of the highest relief. In this temple are several stone idols representing the serpent, the Cobra Capella. The largest, which represents a serpent twelve feet long, coiled into a sort of Gordian knot, and very well cut, is the principal object of worship in this temple. While we were looking at this stone snake, a horrid looking man, unclothed, rushed in, (he was about twenty-five years old,) being covered with the ashes of burnt ordure, and his huge quantity of hair matted with mud and dust. His eyes appeared inflamed; he bowed before the serpent, then prostrated himself, then respectfully touched his head; looked fixedly upon the serpent, prostrated himself again, then touched it, and rushed out, as if in a paroxysm of delight, at the thought of having worshipped this thing! When he got out of the temple, he walked all around within the verandah, and having once more bowed at the door of the temple, he departed with a hurried step. We can conceive of any human being having more the appearance of a demoniac, than this miserable creature, who nevertheless, is regarded by the poor Hindoos, as one of the holiest of men."

THE NEW BISHOP OF CALCUTTA.

The friends of true piety, distinct from the interests of a sect, will read with much satisfaction, the following sentiments of the Rev. Dr. James, now Bishop of Calcutta, in reply to the Valedictory Address made to him by the Bishop of Gloucester. The mantle, as well as the office, of the late lamented Heber, seems to have fallen upon him.

Having put 'my hand to the plough,' I turn not back: I look forward, not indeed to higher duties, (for none can be higher than those arising out of the relation of a parochial minister to his flock,) but to a wider and more extensive field of usefulness, and hope to claim a larger share of confidence from my mother church, than that with which I have been hitherto entrusted. I feel a firm affection, a deep and pious veneration for that church, for that visible and apostolic church, and I look to its welfare with the utmost interest and attention. But while I regard with the warmest love that branch of our establishment which has been committed to my charge, I must not lose sight of that which our admirable Liturgy styles 'the Catholic, the universal church of Christ militant here on earth;' and while I uphold, as far as I can, that which my manifest duty in a more especial manner requires me to do, *none that cometh in the name of Christ shall ever be considered as a stranger by me.*

THE SEVEN CHURCHES IN ASIA.

In the Spring of 1826, the Rev. John Hartley, Missionary of the Church Missionary Society, in company with the Rev. Mr. Arundell, British Chaplain at Smyrna, visited six of the "Seven Churches in Asia," viz. Smyrna, Ephesus, Laodicea, Philadelphia, Pergamos, and Sardis. Mr. Hartley has given an account of what he saw and felt during this interesting journey, a part of which is published in the last number of the London Missionary Register. For the present, we must confine our extracts to what is said of the

CHURCH OF SMYRNA.—The Church of Smyrna is represented (Rev. ii. 8—11.) as contending with most severe sufferings—poverty, slander, and persecution: but Modern Smyrna is a far greater sufferer. The former things have passed away: the faithful Smyrnians have long since fought their battle and won their crown: but now the evils are of a different order—apostasy, idolatry, superstition, infidelity, and their tremendous consequences. On whatever side we look, we meet only with what is calculated to excite painful feelings. The religion now predominant was unknown in the days when Polycarp was martyred; and, unlike the Paganism of Rome which disappeared and fell before Christianity, still maintains its seat, and lords it over those countries where the Redeemer suffered & where His Gospel was first proclaimed. Rome is the only place of importance mentioned in the Scriptures which has not been for centuries under the Mahomedan yoke.

The population of Smyrna has been estimated at 100,000, and even more: the practice, however, of exaggerating the population, which is so general in this country, has extended, I conceive, to this enumeration. I do not think that Smyrna contains many more than 75,000 inhabitants. Perhaps there may be 45,000 Turks, 15,000 Greeks, 8,000 Armenians, 8,000 Jews, and less than 1,000 Europeans. The Mosques are more than 20. The Greeks have three churches; the Armenians, one; the Latins, two; the Protestants, two. The Jews have several Synagogues.

Mr. Jowett has given us an interesting account of the Greeks in these parts, in his "Christian Researches in the Mediterranean;" I regret to say, that, at present, a cloud has darkened that pleasing picture. The Universities of Scio and Haifa, which promised to be the cradle of Grecian Learning and Religion, have been destroyed; and a check has been given to education, which there are but slender hopes to see repaired. Smyrna has participated in the general miseries of Greece: no longer do we find "Economus giving instruction to his young countrymen; and in vain do we look for any institution which is calculated to assist the studies of the rising population. I am happy, however, to remark that the "Evangelical School" still exists; an institution which owes its perpetuity to English protection, and which, if it be not calculated to lead the pupil into the field of extensive knowledge, prevents him at least from being sunk in utter ignorance: I had the pleasure of frequent intercourse with the master of this School, and found him one of the most liberal Ecclesiastics whom I have met in the Eastern Communion. The number of pupils is about 150; but they are all very young, and their education is little more than elementary. In addition to this establishment, the Greek youths of Smyrna have no other means of acquiring knowledge, than what is furnished by very inferior Day Schools and by private instruction.

During a residence of more than four months in Smyrna, I enjoyed continual opportunities of imparting religious instruction. My excellent friend, Mr. King, found occasions of usefulness still more extensive; and I am persuaded that the divine blessing has attended his exertions. We both are fully convinced of the importance of a stationary Missionary being appointed to this place. Unless, indeed, the occasional endeavors of missionary visits should be followed up by permanent exertion, there is every reason to fear that the seed which has been sown will not bear fruit to perfection. May it please God very

speedily to bestow on the Church of Smyrna a faithful Protestant Minister, who may deem it his delight and his honor to emulate the example of Polycarp on the very ground on which that revered Martyr lived and died!

Smyrna will ever be to the Christian a most interesting spot. The conflict which was maintained here, was one of no common description. It was not only Polycarp himself, who was the gainer by his sufferings; on the firmness of the Christian Martyrs depended, under Divine Providence, the transmission of the truth to the latest generations. Had they yielded to the fury of their foes and denied the Lord who bought them, we should have been still immersed in the ignorance of our forefathers—*without God and without hope in the world.* We do well, then, to cherish the memory of these faithful servants of God; it is just for us to bless the Most High for His grace bestowed upon them. I must confess that I tread the ground, which has been signalized by the death of Christian Martyr, with unspeakable more delight than I should visit the plain of Marathon. Here was a conflict not for the liberty which is merely co-existent with the span of human life, but for a freedom which is eternal! Here, without arms, without allies—the world and its god were vanquished! Here was honor won—not that empty bubble which fallen man admires, but that *exceeding and eternal weight of glory*, which God has prepared for His faithful servants.

From the Missionary Herald for October.

WESTERN ASIA.

EXTRACTS OF LETTERS FROM MR. GOODELL.—Mr. Goodell states, under date of Feb. 15th, that the wives of Carabet and Wortabet were admitted to Christian fellowship at the Monthly Concert in that month, making five natives of the country received into the church, during the year previous.

Azaad Shidiak.

The situation of our beloved brother Shidiak is said to be less distressing at present, than formerly, he being allowed a little meat once a day with his bread. The people cannot be persuaded but that we have used magic with him; for to beat him, they say, has no more effect upon him, than to beat a stone. The people also insist upon it, that we use some sort of enchantment with all who come to our houses; for they affirm, that one visit to us is enough to change their whole mind in religion.

The word of the Lord has certainly been very powerful and full of majesty in Beyroot during the past year. There is, of course, great indignation. When those who are connected with us, go into the city, some spit in contempt of them; others point with their finger, and clap with their hands, and call them by all sorts of opprobrious names. And even we ourselves have to submit to the haughty silence and scornful looks of many in the lowest grades of society. *A day of Fasting.*

Yesterday was the Monthly Concert. We made it a day of Fasting, and commemorated the death of our Lord. At nine in the morning, nearly 20 Arabs assembled at my house for prayer. We read the 1st chapter of Nehemiah, the 9th of Daniel, the 5th of Isaiah, and part of the 6th of Matthew, and remarked on the nature of true and acceptable fasting and prayer. Prayers were offered in Arabic by Wortabet, bishop Carabet, Mr. Bird, and Mr. Nicolayson. This was probably the first day of fasting observed in a serious manner, ever witnessed by the Arabs.—"Behold in the day of your fast ye find pleasure, and exact all your labors;"—could never have been more true of the Jews of old, than it is of the nominal Christians who now inhabit this country.

The missionaries present on that occasion, besides Messrs. Bird and Goodell, were—Mr. Smith, American missionary, who had arrived on the 18th of February, having left Egypt on the 30th of January. Mr. Nicolayson, of the London Jews Society, who had been some time in Syria—Messrs. Gobat and Kugler, destined for Abyssinia, and Mr. Mueller, missionary for Egypt, all of the Church Missionary Society, and the companions of Mr. Smith, in his journey from Cairo. They were favored, also, with the presence of an Abyssinian, who had been sent to Egypt by the king of Abyssinia to procure a bishop for the church in that country, & had accompanied the missionaries from Egypt.—Mr. Goodell says, "He is black, but comely, possessing, to appearance, the graces of the Holy Spirit."—The missionaries above named, all took part in the services of the day.

It was pleasing to reflect, says Mr. Goodell, that among those who surrounded the table of the Lord, were individuals who belonged or had belonged to the Episcopal, Congregational, Lutheran, Reformed, Moravian, Latin, Armenian, Greek Catholic, and Abyssinian churches. Indeed we were from Europe, Asia, Africa, and America; spoke about as many languages as were spoken on the day of Pentecost; and represented almost all the principal denominations of Christians in the world. But though we were literally from the four quarters of the globe, and represented so many churches, and spoke so many languages, we were in all but sixteen souls.

WAY OF ENTRANCE OPENED

For the Admission of the Gospel into Abyssinia.

A letter from a worthy Swiss Pastor to the Rev. Mr. Bruen of this city, which is obligingly offered for our use, describes the remarkable dealings of Providence towards the Missionaries destined for Abyssinia, in opening "a wide and effectual door" for their admission, at a time and in a manner which they least expected. These young men, whose names are Gobat and Kugler, were educated at the Basle Missionary Seminary, and afterwards received a commission from the Church Missionary Society to attempt the introduction of the Gospel into Abyssinia; and as a necessary preliminary, they were directed to take up a temporary residence in Egypt, for the purpose of learning the Arabic, and if possible the Amharic, the language of Abyssinia. But on arriving in Egypt, no such teacher could be found, till the incidents occurred which are related in the following letter:

SATIGNY, near Geneva, April 25, 1827.

* * * * *—We have just received a very remarkable letter from a Swiss Missionary, who is very dear to us,—Samuel Gobat. He had just arrived at Grand Cairo, and was devising means to reach Jerusalem, notwithstanding the revolt which had broken out there. His object was, to seek out some Abyssinians,—to learn their language,—and to commence at the end of eighteen months or two years, with one of them, if it was possible, the *first mission to Abyssinia*.

Suddenly he learns that two Abyssinians, one of them a Mahometan, have just arrived in Egypt to seek an Armenian Abbona [bishop.] He goes to see them, and meets with a bad reception; he repeats his visit, and finds the Abyssinian Christian sick. Gobat reads to him the New Testament in Amharic. He is affected by it, and becomes attached to Gobat. "Oh," said he, "that I could take you with us into Abyssinia." Judge of the tender emotion of our friend, who had not yet said one word to him of his project. He saw it in at once the faithfulness and the will of God; and determined to set out immediately. But as the Tigre [country] is in revolt, they will be obliged to make a long &

dangerous journey from Suakem across tribes most fanatically Mahometan. They could not cross Sennar, but have been obliged to embark at Suez,—stop at Tidda, to give the Mahometan time to perform his devotions at Mecca,—and to reach Goudar by the way of Suakem. It is a route unknown to Europeans; and the Abyssinian would probably have taken no other person except our friend Gobat."

It appears by a letter from Mr. Smith in the *Missionary Herald* for October, that the journey was not undertaken so soon as anticipated by Mr. Gobat; since at the beginning of March, we find them all celebrating the *Monthly Concert* at Beyroot. The following is an extract from Mr. Smith's letter:

"If this man is a fair representative of his nation, our brethren's lot is cast among a most interesting people. For frankness of heart, and strength of attachment, he excels even the idea I had formed of a simple hearted Abyssinian. His attachment to the Bible is very strong, and he is highly gratified to obtain any part of it in a language he can understand. It was very pleasant to hear him, when confined to his bed by sickness, call for his Gospels, and to see how diligent he was then, and at all other times, in reading them. Indeed, while with us, he has spent a great part of his time in perusing the word of God, and so familiar has he become with it, that when any religious remark is made to him, he is very frequently ready with some parable, or some saying of our Saviour to confirm it. In his willingness to be taught, and readiness to believe, he has often reminded me of the Ethiopian eunuch. Whenever he is pleading for any of the errors of his church, which, however, he very rarely does, an appeal to the word of God always satisfies him, and closes the argument.

When asked one day by a friend, who had become much interested in him, whether all his countrymen were good like him, he replied with much simplicity, "Am I good? I am not good; Christ is good; I am wicked!"—a confession of personal unorthodoxy, almost never heard in these countries, but one which he has frequently made of his own accord; and his frequent declarations respecting the excellence of the Saviour are such as are rarely heard except from those whose hearts are touched with his love.

One evening since he has been in Beyroot, we made him acquainted with the case of *Azaad Shidiak*. He knows but little of Arabic, and at first did not understand us; he would have it, the man was punished for not reading the Bible: but when he did understand, it was very affecting to see how strongly he felt. He could use but few words, but every feature spoke his feelings more eloquently than language could do. He seemed to lose all command of himself, and flew from one to another of us as we were standing about the room, laboring to express his abhorrence of such an unheard of persecution. "What," said he, "for whom was the Bible written? was it not written for all men? and is a man to be persecuted for loving and reading it? Such a thing I never heard of in my life before. Is it in this country such things are done? I will go back to my country to-morrow; there all may read the Bible."—*We must pray for that poor man.* He is much pleased with our frequent meetings for prayer and for reading the Scriptures. We deeply regret that he is so little acquainted with Arabic as not to be profited by them, and as to prevent our becoming fully acquainted with the state of his heart. Our brethren here say, he seems to be such a man, as they have in vain sought for in all this country, one who fears God, and is ready at once to receive his word with gratitude and joy. The name of this interesting Abyssinian is *Girgis* (in English, *George*)."

New-York Observer.

ECCLESIASTICAL AFFAIRS OF COLOMBIA.—The Norfolk Beacon contains a translation of a letter addressed by Pope Leo XII. to Gen. Santander, Vice President of the Colombian Republic, confirming the appointment of the individuals proposed by him as Archbishops of Bogota and Carracas, and Bishops of St. Martha and Cuenca. It appears, however, that the Colombian Envoy was unable to obtain the Bull and Robe of Ceremony necessary for taking possession of the Mitre, without first pledging to "His Holiness" a considerable sum of money. The Colombian editor, from whose paper the letter is copied, comments freely on the avaricious disposition betrayed by this act;—more freely than a Catholic community would bear, if not already disgusted with the conduct of the Pope.

On the whole, it may be doubted whether the latter has at all increased his influence by the course he has taken; since without regaining the affections of the new Republics, he has offended the government of Spain.

The Clergy of Columbia now consist of 1 Archbishop, 4 Bishops, and according to an official report within the present year, 94 Prelates, 992 Curates, and others of various grades, amounting in all to 164 persons. The population is 2,800,000.

RECORDER & TELEGRAPH.

BOSTON, OCTOBER 12, 1827.

FRIENDS OF THE BIBLE WAKING.

Our readers are aware of a plan which has been adopted by several Bible Societies, of accomplishing their object effectually. Each resolves to supply every destitute family within its appropriate sphere, with a copy of the holy scriptures. The plan is simple and the execution easy; and when it is proposed, it is so obviously a duty, that all wonder it has not been adopted and fulfilled long ago. The example was set in the county of Monroe, N. Y. two years ago. The imitation by other portions of the church has been dilatory. Lately, however, a new spirit seems awakened and extended, and promises yet to extend, and do valiantly in this holy cause. Last week we copied an article, enumerating the societies which have adopted the plan, and which will render great assistance to almost any reader in the perusal of missionary journals; and which of itself conveys a great mass of information.

GOOD BOOKS.

A correspondent of the N. Y. Observer says, that his children, who are happily settled in life, have presentation Bibles and use them in their families. He has resolved that his eleven grand children shall have pocket Bibles, with their names lettered on the covers, as the best gift he can present his beloved offspring on a New Year's day.

He has also "formed what he calls a *Kitchen Library*, consisting of a Bible and Common Prayer Book, 6 volumes of the American Tract Society's publications, and those of the Episcopal Tract Society. These volumes, thus bound, will be better and longer preserved than in loose numbers, and prove useful. Two of his domestics have received premium Bibles from "The Society for the encouragement of Faithful Domestic Servants," and the waiter, nursery maid, and young girl, shall all (please God) be presented with a Bible next New Year's day. Even those pests of Society, transient domestics, have not been permitted to depart from under his roof without a Bible."

SABBATH SCHOOLS.—TRY.

The Richmond Visitor has the following paragraph, well calculated to animate Christians to benevolent efforts for the promotion of Sabbath Schools; and to humble those who stand all the day idle.

The Work begun in Vermont.—The Chronicle informs us, that the Franklin County Bible Society, at their late annual meeting, resolved, "That by the help of God, we will endeavour to furnish, within the present year, every destitute family in the county with a Bible." A subscription was immediately commenced; and agents were appointed, one in each town, to procure the means, and distribute the Bibles.

MUTUAL CONCESSIONS.

The Columbian Star, a Baptist paper at Philadelphia, speaking of controversies between Baptists and Pedobaptists, has the following conciliatory language.

"We think the following concessions ought to be made on both sides. Let Baptists concede, that much the larger portion of the family of Christ does not bear their name in this world, that a man may go to Heaven without baptism, without the Lord's Supper, without a knowledge of all the Bible, without the benefits of Christian Society and church membership. Let Pedobaptists concede on the other hand, that whilst salvation is possible under all the circumstances of deprivation above named, yet that baptism, the communion, the whole scripture and church membership are excellent helps, and that the more nearly all these are observed according to the design of the Saviour, the better. Should they act out the spirit of these mutual concessions, they could surely stand together, and rejoice in each other's success."

In these sentiments we cordially concur. However, there are one or two things more, which, if not necessary to their "standing together," are all important to that harmony and fellowship which might easily be attained. We would say, Let each party concede, that the other may be accepted with God, though they should sincerely believe and practise wrong as to the mode or subjects of baptism. Let each concede, that such a belief and practice concerning baptism, does not disqualify a person for the society of heaven, or for the visible communion of the saints on earth. Let Baptists make these concessions, and we engage that thousands of Pedobaptists will make them too. Indeed, the latter have often made all that have yet been named, by us or by the Star.

ASTRONOMICAL LECTURES.

We would turn the attention of our readers in this city, to the advertisement of the Rev. Mr. Wilbur, who proposes to deliver a course of Astronomical Lectures here, commencing with Monday evening next. Mr. W. has testimonies, from gentlemen of intelligence, to the excellence of his plan and the ability with which it is pursued. The science itself is one, which is perhaps more generally pleasing than almost any other; and one which peculiarly needs and richly repays the use of appropriate apparatus for the purposes of illustration. The knowledge to be acquired is in itself highly useful. In addition to this, such a course of lectures affords a rational amusement for autumnal and winter evenings; and while a pious lecturer on the material heavens may directly promote the influence of religious truth, he will furnish a pleasing substitute for those amusements which abound with temptations and jeopardize the soul.

THE WIDOW AND FATHERLESS.

A "Traveller," without solicitation from any person concerned, recommends to the public, the purchase of Chapin's *Missionary Gazetteer*. He says "If the first periodicals of our country are to be trusted, it is a work of great merit. But its worth has not secured its sale, and the several

POETRY.

THE PENITENT'S OFFERING.

By MRS. HEMANS.

(St. Luke vii. 37, 38.)

Thou, that with pallid cheek,
And eyes in sadness meet,
And faded looks that humbly sweep the ground,
From their long wanderings won,
Before the All-healing Son,
Didst bow thee to the earth, on lost and found!

When thou wouldest bathe his feet,
With odours singly sweet,
And many a shower of woman's burning tears,
And dry them with that hair,
Brought low the dust to wear
From the crown'd beauty of its festal year.

Did he reject thee?
While the sharp scorn of men
On thy once bright and stately head was cast?

No, from the Saviour's mien,
A solemn light serene,
Bore to thy soul the peace of God at last!

For thee, their smiles no more
Familiar faces wore,

Voice, once kind, had learned the stranger's tone,
Who raised them up, and bound

The silent spirit's wound?

He, from all guilt the stainless, 'tis alone!
Was it that perfume fraught

With balm and incense brought
From the sweet woods of Araby the blest?

Or that fast flowing rain
Of tears, which not in vain

To Him who scorned not tears, thy woes confessed?

No, not by these restored
Unto thy Father's board,

Thy peace, that kindled joy in heaven was made;

But costlier in His eyes,
By that best sacrifice,

Thy heart, thy full deep heart before Him laid.

GENERAL MISCELLANY.

For the Boston Recorder and Telegraph.

THE POWER OF EXAMPLE.

Messrs. Editors.—Being a stranger in your city, I would beg leave, through the medium of your paper, to ask a question or two, connected with your Theatrical exhibitions.

What measures shall be taken to arrest the progress of vice and immorality in our country, when the licentiousness of our Theatres is countenanced by men of influence and honor?

This question naturally arises from reading in the public prints of this city, the reception of the President, the Governor, and the Mayor, at the Federal-street and Tremont Theatres. Where, I would ask, is the happiness of our country? where its growing virtues? where its Christian principles? when he who sits at the helm is steering this meditated and accelerated course of evil, heedless of the tremendous consequences, immolating our dearest rights upon the altar of self-gratification, and offering sacrifice to the memory of our venerated ancestors? I tremble for the youth, the rising hope of our country, coming forward to fill the places of their fathers. I tremble for this once highly favoured land. I tremble for those to whom a nation lifts her anxious eyes; and shudder as I contemplate the destiny of that man who has "gained the whole world and lost his own soul," and carries into eternity the imprecations of thousands, who are to be his companions forever, lost through his instrumentality.

Friends of our country's best interests! slack not your exertions to plant the honest principles of piety around you; and when we are called again to station on our watch-towers, the guardians of our rights, and of our dear bought happiness, let them be men of piety & morality. S. Z.

PRIZE ADDRESS.

At the opening of the Tremont Theatre in this city last week, one "favored of the nine" had poured out an effusion to be "said or sung" on the occasion;—for which a prize of one hundred dollars was awarded to him. This is customary on such occasions, but the spirit of the address was rather out of order and deserves more than a passing notice. Prize poems in days past have labored under the weight of pompous panegyric bestowed on Shakespeare, on the causes, the powerful effect of the drama on human passions, wound up by invocations to certain divinities, male or female, supposed to reside in or near such temples; but the Tremont address has beaten a new path, and wastes all its melody in decimating certain denunciations against the moral tendencies of the stage that have gone forth from many virtuous men and patriots, whose opinions are not to be despised. It was a most odd conceit of the poet, whoever he was, to embody his arguments in favor of the drama in verse; the thing had better be first attempted in prose, in a shape in which it may be fairly met and the argument tested. But yet we would not be so flinty hearted as to deny the poet the privilege of complaining or moaning over that perverse purity, which seems so strangely to possess many minds. The prospect is, when the increasing attention of the community to religious knowledge is taken into consideration, that every succeeding prize address will be more dige like and melancholy, until the drama meets its catastrophe, and the public mind shall have become enlightened enough to find enjoyment in reality rather than fiction. After six lines of introduction the author of the address thus commences his talk:

"Friends of the Stage,—the friends of Virtue too,
The suppliant Drama brings her suit to you.

Long has she borne reproach;—for the' her brow
Of old was luminous, and burns e'en now

With heaven's own fire,—the intense and hallowed flame,

That Genius kindles round a deathless name—

We bear her still denominated as virtue's fœ;

Still, round her shrines is mutter'd many a wo;

Still, at her name the suspirations sigh;

The grave look graver as she passes by;

The bigot's base on all her priesthood fails,

And pulpit thunder shake her temple-walls."

After some lines of argumentative rhyme, the poet very sagely shoulders all the wickedness of the stage upon those who have most loudly condemned it. Hear him:

"O, were the stage as pure as Diana's fane,

When pearl'd with dew, and wash'd with vernal rain,

Let honest zealots call it Belus's throne,

Let pulpit fumigate, let presses groan

Their woes and warnings—and what need they more

To cause the curse they piously deplore."

This, it must be confessed, is adroitly done, and the whole argument is despatched at once.

No doubt when the appalling fact leaped from the lips of the speaker of the address, that all the wickedness of the stage lay at the doors of the "righteous," some "knowing winks" must have been interchanged between the Supreme Baccalaureate present among the audience. But what would provoke a smile even from the "righteous over much," is the pressing invitation given to the "righteous—the good—the grave—the wise—the reverend even," to go to the play-house.

Whether season tickets will be gratuitously afforded to such we cannot say—but let the prize address speak for itself."

"Then, at the Drama's pomp, her stole, her vail,

Let not the serious frown, the righteous rail;

But let them come at evening's sober hour,

And prove her pathos, and confess her power;

Let them—the good, the graceful, and the grave, The wise, the pure, the beautiful, the brave, The reverend even—to this proud temple torn, And judge the Drama from her words that burn. Let them, her Censors, in the Boxes sit, Rush to the Rows, and pour into the Pit. Each boding bird, unfed, will sail away, In outer darkness to pursue her prey.—"

It is not probable that the reverend clergy of this city had expected so cordial an invitation to a house which, it is said, some of them have professed would become a house of prayer. Perhaps the poet, against his will, like Balaam, has uttered a prophecy, and that hereafter the serious at "evening's sober hour" shall come to this temple with far other feelings than those who now frequent it possess; then actors shall not be preachers, nor Shakspere the text.

However, as if the image of "the saints" and a church haunted the poet's brain after filling up the theatre—pit, rows and all to the sky lights with the beautiful and good, he has hopes of reforming the bad, (who are not there) and gravely claims the good man's smile, because the rain and sunshine will pay the tiles on the roof of the theatre the same compliments as those of a church. In behalf of Shakespeare's "priesthood" the poet expresses their

"Hopes—that they here, the soul may wake and warn, The good encourage, and the bad reform;—

Hopes—that within these wide and towering walls, (On which Heaven's boon—the rain and sunshine falls, As on the Church's roof it falls the white)

It may be their's to share the good man's smile."

QUAILING.

An Albany paper has the following doleful lamentation, on a subject that deeply concerns the citizens of Boston.

"*Theatre.*—This establishment, we regret to say, closed on Saturday evening. To the manager, the lovers of the drama have been indebted largely. He certainly has spared no exertions to sustain the concern and to treat the town with the most choice and chaste performances.

We cannot refrain from expressing our regret, that so little disposition exists on the part of our citizens to patronize this most liberal, enlightened and advantageous of all amusements, and as well must we censure the general lack of enterprise and pride of character which permits an elegant establishment that adorns our city, adds much to its character, and is without a powerful inducement to the many travellers for a short sojourn with us, to fall to the ground without an effort to preserve it.

We part with our old friend the manager, with serious regret, and when we meet again, we hope it may be in his old avocation the conductor of a profitable press."

RED JACKET DEPOSED.

The name of Red Jacket is not unknown to the readers of missionary journals, as an opposer of the Christian religion and the preachers of the gospel. It seems he has "increased unto more ungodliness" until his people have deposed him from his office.

We insert the official act of deposition, both as containing intelligence respecting the man, and as furnishing an example of Indian manners and feeling.

Such depositions are said to have occurred before; but the instance is rare, in which a chief of such eminent talents has been degraded.

A Buffalo paper says of Red Jacket, that he has been for a long time extremely dissipated, and is in every respect morally worthless.

He is about 70 years of age; yet he is remarkably active, and retains his mental powers.

"We, the Chiefs of the Seneca tribe, of the Six Nations, say to you, Yau-go-ya-wat-haw, (or Red Jacket,) that you have a long time disturbed our councils; that you have procured some white men to assist you in sending a great number of false stories, to our father the President of the United States, and induced our people to sign those falsehoods at Tonawanda as Chiefs of our tribe, when you knew that they were not Chiefs; that you have opposed the improvement of our nation, and made divisions and disturbances among our people; that you have abused and insulted our great father, the President; that you have not regarded the rules which make the Great Spirit love us; and which make his red children do good to each other; that you have a bad heart, because in a time of great distress, when our people were starving, you took and hid the body of a deer you had killed, when your starving brothers should have shared their portions of it with you; that the last time our father, the President, was fighting against the king, across the great waters, you divided us, you acted against our father, the President, and his officers, & advised with those who were not friends; that you have prevented and always discouraged our children from going to school, where they could learn, and abused and lied about our people who were willing to learn, and about those who were offering to instruct them how to worship the Great Spirit in the manner Christians do; that you have always placed yourself before them, who would be instructed, and have done all you could to prevent their going to schools; that you have taken goods to your own use, which were received as annuities, and which belonged to orphan children, and to old people; that for many years you have often said the communications of our great father to his red children, were forgeries made up at New York by those who wanted to buy our lands; that you left your wife, because she joined the Christians, and worshipped the Great Spirit as he does, knowing that she was a good woman; that we have waited for nearly ten years for you to reform, and do better; but are now discouraged, as you declare you never will receive instructions from those who wish to do us good, as our great father advised, and induced others to hold the same language.

"We might say a great many other things, which makes you an enemy to the Great Spirit, and also to your own brothers, but we have said enough, and now renounce you as a Chief, and from this time you are forbid to act as such—All of our nation will hereafter regard you as a private man, and we say to them all, that every one who shall do as you have done, if a Chief, will in like manner, be disowned, and set back where he started from by his brethren.

After some lines of argumentative rhyme, the poet very sagely shoulders all the wickedness of the stage upon those who have most loudly condemned it. Hear him:

"Friends of the Stage,—the friends of Virtue too,
The suppliant Drama brings her suit to you.

Long has she borne reproach;—for the' her brow

Of old was luminous, and burns e'en now

With heaven's own fire,—the intense and hallowed flame,

That Genius kindles round a deathless name—

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Still, round her shrines is mutter'd many a wo;

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